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Zion's Herald.

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tising mediums in
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thousand readers.

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ALONZO S. WHEED,

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MY MOTHER'S BIRTHDAY.

BY PROF. R. F. LEGGITT.

The brown earth awakens from her dream
With drowsy pulses low,
While April turns to catch the gleam
That makes her being glow.

Sunward her quick tides flush and rise
In raptures warm and sweet,
While May-dew-drops spring in mute surprise
Beneath her sandaled feet.

Now, while she weaves with cunning hand
The woodland's airy frills,
A deepening flush across the land,
The green robe of the hills, —

Northward she calls her singing throng,
Bluebird, and thrush, and wren,
To greet with glad and mellow song
Thy threescore years and ten.

And while she lifts her buds half-blown
To deck thy natal day,
All tenderly around thee
She sets beside thy way.

On what fair slope of tender green
The first thy shadow cast!
And all thy pathway lies between
The earliest and the last.

A winding way by vale and hill
Thy weary feet have run,
By shadowed valleys dark and chill,
By broad slopes glad with sun.

We need not trace each mile to-day,
This journey's hopes and fears;
The bloom and blight beside the way,
The joys, the smiles, the tears, —

Enough that while each glance we steal,
The shadows flit and fade,
And all the memory-lights reveal
Far more of sun than shade.

To-day, with all the hillslope fair
Where runs thy pathway down,
We press upon thy silvered hair
Affection's golden crown.

Be all His wealth of blessing thine,
His manna strew thy way;
What other boon than gift divine
Can mother-love repay?

And while the hillside shadows grow,
May sunset still unfold,
Across thy way, the kindly glow
From wide-swinged gates of gold.

So shall the peaceful evening time
Fairer than morning be;
Some sweet flush wear of that glad clime
Where welcome waits for thee.

For while thy natal day we greet,
What vanished faces appear!
What long-hushed voices low and sweet
Fall on the listening ear!

Perchance where on the hills they stand,
Just yelld from sight away,
Thy birthday 'er the border-land
They keep with us to-day.

Concord, Pa.

GENESIS AND GEOLOGY AGAIN.

BY REV. G. M. STEELE, D. D.

Many are the ways devised by be-

lievers in the integrity of the Bible to

account for alleged discrepancies be-

tween some of its statements and the

supposed testimonies of science. Un-

believers in Scriptural infallibility

sometimes point to these as evidences

of the hopelessness of the struggle on

the part of its votaries. The latter,

on the contrary, gather encouragement

from the great number of possi-

ble methods of explanation as indi-

cating the strength of their position.

They also point with significance

to the fact that, in the early part of this

century, "the French Institute had

enumerated not less than eighty geo-

logical theories which were hostile to

development of our world. He re-

gards the interpreting of the word

"day" in Genesis, as meaning a

long period, to be a violation of ex-

egical principles as well as of com-

mon sense, and therefore invalid.

To meet the difficulties implied in the

theory of six creative days of twenty-

four hours each, he adopts the general

view of six cosmical periods of indef-

inite duration previous to "the first

day," and these he reckons as corre-

sponding to, and typical of, the days

of the creative week.

To say that the reasoning in sup-

port of this theory is ingenious,

would, perhaps, be next to saying

that it is unreliable. A very inge-

nious method, devised for the purpose

of reconciling apparently contradic-

tory statements, smacks strongly of

mere possibility, and gives a power-

ful hint that all the probabilities are

the other way. But though perhaps

most of us will not be convinced that

Dr. Townsend's theory is the correct

one, yet every candid mind must ad-

mit that it is something more than

ingenious. The law of type and an-

ti-type as manifest throughout crea-

tion has been largely dwelt upon by

writers of repute. The lower forms

Sometimes to a man on oath the

questions have to be put by learned

counsel and by judges themselves in

very unlearned phraseology, and in

language which, if literal accuracy is

to be required, is untrue; and the

witness must be allowed to give his

testimony in the same way, in order

that the genuine truth may come even

through the false form. Moreover,

we have to this day in our highest

literature, and often in our philoso-

phical and scientific writing, not a little

of this phenomenal language.

Yet the fact still remains that the

Bible does in a remarkable manner

anticipate scientific discovery; that

there are scores of passages in it

whose vastly wider truth is seen, and

of which there is a manifold larger

application, in the light of modern

science, than when originally uttered.

It is in this sense that we may be-

lieve there is immeasurably more

truth in the Bible than has ever even

yet been brought to light. It was

made for all men in all ages.

The copious "supplemental notes"

furnish a rich treasury of important

facts and recent results of scientific

research gathered from various au-

thors, with valuable applications and

ferred enough since its dismember-

ment in 1772, when the unscrupulous

Catherine II appropriated two-thirds

of its domains, he tightened the

chains upon her with a cruelty abso-

lutely fiendish. Truly has the iron

entered her soul! Every successor

of Catherine has tortured and mur-

dered her people. Nicholas deprived

her of the last vestiges of autonomy,

declared her to be without a diet or an

army — simply a Russian province —

and openly announced his determina-

tion to transform her people into Rus-

sians. Order reigned in Warsaw —

the order of helpless victims, of souls

crushed beyond the power of stirring.

But liberty is indestructible, and hero-

ism springs anew in human hearts,

from generation to generation. Po-

land had succumbed to the corrup-

tion of her kings and her nobility.

The "privileged" classes brought

her low; but the people, there as

elsewhere, remain faithful to their

traditions, their intuitions, and their

soil. Neither Nicholas nor Alexan-

der II could metamorphose them

into the race of those who had pil-

laged and enslaved them. "The latter

emperor — the late Czar — eight

years after the liberation of the serfs,

OUR NEW LAW EXPLAINS.

BY REV. J. R. DAY.

[Concluded.]

You may be tempted to lament the

embarrassment of our city church

work and discouragement of those

good people who are lifting up the

fallen. We admit the force of that

objection. For instance, we have in

one of these extravagant churches a

gentleman and his wife, of wealth and

culture, who for several years have

been gathering in the poor waifs of

the community by scores and bringing

them into tasteful architectural sur-

roundings. Believing the Gospel

worthy of as noble physical settings

as the secular interests of the State

merit, in capitols, court houses, pris-

ons and asylums even, calling to their

aid the beautiful, teaching the chil-

dren the blessed precepts of the Gos-

pel, they have flattered themselves

that they were serving the State and

rescuing souls from ruin; and it is a

little discouraging to be rebuked for

those churches the privilege of pursu-

ing their work without financial em-

barrassment, to say nothing of the

weight of influence against the cause

in the questionable moral animus of

such legislation. But then, this mat-

ter is not to be determined by senti-

mentality. We are a Christian land,

and the exemption of churches from

taxation is the practice of heathen

countries!

Nashua, N. H., March 24, 1881.

COLLEGE IN FOCHOW.

BY REV. E. WENTWORTH, D. D.

The project for the establishment

of an Anglo-Chinese College in Foo-

chow is another evidence that the

world moves. Twenty years ago the

idea of teaching the Chinese English

was not popular among the mis-

sionaries of the various boards in China.

It was held to be a waste of time on

the part of the missionary, who was

sent there, not to teach the natives

his language, but to learn theirs, and

to make that the sole medium of in-

tercommunication. My theory was

that it is as important for the Chinese

to understand us as for us to under-

stand them; and that there would

never be a thorough interchange of

mind and idea until the understand-

ing was made mutual by the knowl-

this oriental movement. Religionists

hope to supplant the baneful supersti-

tions of China by the introduction of

an intelligent Christianity. Philan-

thropists are looking to see a nation

that embraces one-third of the hu-

man race, imbued with the spirit of

modern improvement and elevated

by the introduction of the arts and

sciences peculiar to modern western

civilization. We hail with pleasure

every project looking in this direc-

tion. There is a noble opportunity

for our church to take a hand in this

progressive movement. A few thou-

sands of dollars invested in the An-

glo-Chinese College at Fochow will

broaden the base of our missionary

operations, hasten the coming of na-

tions, and expedite the coming tri-

umph of civilization and Christianity

in the world.

LETTER FROM TEXAS.

MR. EDITOR: We are here in this

great State, far away from our New

England home, with God's blessing

resting upon us, and an increasing

desire in our hearts to have the

people saved, and our own Methodism

planted in the land. To accomplish

Miscellaneous.

CONFERENCE BOUNDARIES.

BY REV. G. W. BROWN.

I wish to say a few words on this vexed question—one of the gravest before the church at this hour.

The action of the committee attempting to place Burlington district in Vermont Conference should not be considered final because,

1. It is unconstitutional, and has been so declared by many of the best legal minds of our church. The arguments presented by Dr. Eaton, of Troy Conference, and O. H. Horton, esq., of Chicago, in the *Christian Advocate*, have not been met, and cannot be met.

2. It has been tried and failed. This is no new thing. For seven successive General Conferences the hand of Vermont has been reached out to grasp this territory. Once, twenty years ago, the General Conference opposed, and for eight years we were a part of Vermont Conference. They were years of strife and bitterness—years no true lover of Methodism wishes to see repeated. Wiser counsels prevailed, and after driving many from our fold (a Congregational church in this county has forty-seven members once Methodists; seventeen families went out bodily from one of our churches, and proselytes from Methodism abound in the other denominations on this territory), and after serious loss, we were, twelve years ago, put back in Troy Conference. Why try the sad and ruinous experiment again?

3. It is odious to the people. Not simply to the preachers, though they have some rights which ought to be respected; but to the rank and file of the membership. Accordingly, they have sent up protests almost numberless to each General Conference for a generation past. The unanimity of the people is a surprise to me, and their hearty earnestness is a greater surprise. Allow a word personal. I am acquainted with the leading laymen on this district from one end to the other. I have attended camp-meetings and conventions, and during the illness of our presiding elder have been out to hold quarterly meetings on the district, perhaps more than any other man. I do not know a man who is willing to go into the Vermont Conference! That there are such, I do not doubt; but I have never met them. I have yet to hear the first voice of a layman on that side. The honest fact is, the people are sore from the wounds of the eight years' strife which closed only twelve years ago.

4. It was carried by a misunderstanding of the case. The one argument by which alone the sad action of the committee was rendered possible, was that "the laymen would be content if let alone by the preachers." I am unwilling to believe that our brethren intended to do us injustice. I cannot and will not think they repeated this, knowing it to be untrue and slanderous; but they could not know it to be true, while we know it to be untrue. And without this repeated statement, and with a true knowledge of the real feelings of the people, no committee of sane men would have attempted the transfer.

5. It will work ruin to Methodism in western Vermont. Allowing the "lamp of experience" to throw its light on the years to come, we see before us, if this unwise and cruel plan is consummated, scenes similar to those on which some of us have looked with sad eyes and heavy hearts in the past. We see strife and estrangement. We see good men and true, who know that their rights are trampled on, who know they have God and conscience on their side, turning from our fold. We see the church of our fathers a prey to factions. We see all this for years and years to come; for this feeling will not die. It did not die before. It will be as fresh and strong a generation hence as it is to-day.

All this may not pain the hearts of the brethren of the Vermont Conference as it pains our hearts. The pretended mother listened unmoved while Solomon gave orders to divide the living child. Not so she who gave it birth. The Vermont Conference may be able to stand by with dry eyes while this horrible vivisection takes place. It is not her child that is being cleft in twain.

These words will fall under the eye of members of the Vermont Conference. Brethren, let me appeal to you! It is our child you would divide. Oh, that God would open your eyes before you strike the blow! If, on the decision of a Bishop, we admit (what we do not admit after the action of an unconstitutional committee) that we are in Vermont Conference, you can remedy this evil, if you will. There is a constitutional

way to settle this matter at once—a way provided for just such cases as this. The Bishops ask us to request a commission. You can grant and instruct one that, meeting one from Troy Conference, can right this in an hour. Do not quibble about it, I beg of you; do it, and do it promptly. I have no hard words for the past. I write in sorrow, not in anger; but God is saying by a thousand voices to you, "Let My people go." In my humble judgment, the man, if such an one can be found, whose hand shall be raised in opposition to an instructed commission, will by that single act do more harm to the cause of our common Master than he can possibly do good by an earnest ministry of half a century.

A MEDLEY FROM PORTLAND, MAINE.

BY REV. A. S. LADD.

MR. EDITOR: Your fresh, breezy, sparkling paper always contains a great variety, and thus meets the varied wants and tastes of its numerous readers. Others are qualified to treat the subtle metaphysical and profound theological subjects in a way to interest and edify us; to still preserve the proper equilibrium, will you please allow me to gossip a little upon various and unrelated matters?

First, let me say we are getting ready for the approaching season of our Conference. We have painted the outside of the church, excepting the front (so you see we are not vain), and the ladies propose to give the interior some touches, so that it shall not be unattractive. The church is very much improved in appearance.

We are praying for and expecting a season of great interest and profit. Methodism has never been graced with a Methodist Conference, and the people here will give it a very cordial welcome, and will crowd its anniversaries in a manner that will prove an inspiration to those who shall speak on these occasions.

It seems peculiarly desirable that the pastors and the churches shall pray very much during the remaining weeks of this Conference year that God's Spirit may be abundantly poured upon the preachers and upon the charges; that the Bishop and his advisers may be consciously helped of God. The changes are to be so many, and the feverish anxiety has prevailed so generally and so long, and so many preliminary steps have been already taken—many of them very likely to be ignored by the "powers that be"—that a renewed consecration and fresh anointing will prove a great blessing. It seems very clear to me that if all would do as you so faithfully advise through the columns of the *Herald*, and work right up to the Conference with "might and main," and borrow no trouble about the future, it would be a great gain.

However, it may be an innocent pastime, now the season is so near, to narrate a few of the rumors that are in the air; and after Conference it may be interesting to compare history with prophecy. It is rumored that changes will occur in all the churches in this city, and that Bro. Clark will succeed Bro. Jacques on Portland district. Probably no more popular appointment could be made; and there is not much doubt that it would prove a benefit to Bro. Clark. Ever since he entered the ministry he has had heavy city charges, and a few years in the open air and to-be-opened snowdrifts would be good for brawn and brain. Bro. Hutchins has won hosts of friends at Pine St., and he deserves it all; for a truer man and a better preacher they do not often have. Chestnut Street will probably have a transfer; and whoever he may be, he will find it a man's work to fairly meet the demands of this large and strong church. May God send them the right man! They will give him a cordial and brotherly welcome and bid him a hearty God-speed.

The venerable Dr. Shaller has passed away; he filled a large place in this city for many years. He was a staunch Baptist, and yet eminently catholic and fraternal towards all denominations. His memory will be a benediction for years to come.

Dr. Carruthers, former pastor of the Second Parish Church, is still quite hale, and attends the church service regularly. He is a gentleman of the old school, and is highly honored as a minister and a citizen.

We are pleased to hear that Bro. J. R. Day will probably go to the Hub this spring. He is very much inclined to go to the centre of things. We think any church which secures his services is to be congratulated.

One of the Universalist churches of our city is sadly embarrassed with debt, and the announcement is already made that it is to be sold at auction early in April; but an effort is to be made to redeem it. The edifice is a fine structure, and the society worshipping in it has struggled hard; and all denominations, I think, sympathize with them in their trouble.

Mrs. Ellen Foster, the eloquent temperance orator, has recently spoken in our city, greatly delighting and instructing her audience. She does not give a particularly "calm" view of the subject, but, it seems to us, an eminently sensible and truthful one.

Bro. Henry P. Winter, of your city, and now secretary of the Y. M. C. A. of our city, is doing finely. He is fertile in methods and abundant in labors, and, under God, he is putting the Association on its feet in a way that means noble service for Christ. He is frequently called on to supply our pulpits in the city and vicinity.

Another illustration of the old saying that "truth is stranger than fiction," has recently come under my notice.

March 24, the Lady Blanche Murphy was buried from the Cathedral of the Immaculate Conception in this city. She died at North Conway, where she has lived for a few years past. She was the daughter of the Earl of Gainsborough. The family name is Noel, and Lady Blanche, as the eldest daughter, bore the title of the Right Honorable Blanche Elizabeth Mary Annandale Noel. Her mother, Lady Augusta, eldest daughter of the Earl of Ebor, died before Lady Blanche was twenty years old. She had two brothers—the Viscount Camperdown and Lord Edward, one of whom is serving in the British army in India. Her younger sister is the wife of Henry Bellingham, member of Parliament. The estate of the Earl of Gainsborough is in Rutlandshire, England, where, at Exton Hall, Lady Blanche was born. Her girlhood was devoted to travel and study. She spent some time at school in Italy and France, and learned to speak Italian, French, German and Spanish. She was familiar, too, with Latin, and had a fair knowledge of Greek. The Earl of Gainsborough, once a Protestant, became a Roman Catholic, and at his seat, Exton Hall, he has a private chapel where services are held each day. It was nearly fifty years ago that a young Irishman, Thomas T. Murphy, was engaged as organist in this chapel. In course of time Lady Blanche fell in love with him, and a runaway marriage followed. She was disowned by her father. They came to New York and met with varying fortune. She wrote able and interesting articles for various magazines. A lady of Gotham, N. H., has recently written for a Boston paper an account of her life while living there. She speaks of her in very high terms. At the time she was taken sick she had a beautiful little cottage in process of building, which was to be very artistically finished. Her sickness was sudden and brief, and her death has occasioned great sorrow in that beautiful village among the mountains. I was present at her funeral; the services were very elaborate, and, I suppose, to some impressive. Surely, "truth is stranger than fiction."

Our lecture course at Congress Street has been quite successful in every respect. It helped to fill our minds with valuable truth and inspiration, and our treasury with the much-needed money. On Wednesday, March 23, Rev. James McWhinnie, pastor of the Free St. Baptist Church of this city, gave one of the finest and most instructive lectures that I have ever listened to. His theme was "Researches in Mesopotamia." He showed, in his enthusiastic and magnetic way, how every effort made in this direction proves to be a confirmation of Bible truth. This lecture ought to be repeated all over this land.

The concluding lecture was by Rev. J. R. Day, of Nashua, N. H. He was greeted by a very fine audience, largely made up of his former parishioners. He spoke upon "The Times We Live In." I think I won't say anything about the lecture, for Bro. Day wisely concludes that a minister of the Gospel has enough to do without lecturing much; and if I should say what is in my heart to say, he would be bothered by frequent calls for such service.

Rev. D. B. Randall preached to my people part of the day, Mar. 27, with much of his former vigor and fire, and greatly to the pleasure and profit of the people. Now, if this is not a medley, what is? And when your readers' brains are tired with an effort to comprehend some article on "Anastasis," or some kindred subject, and want some easy reading, you can serve them up this dish.

Portland, March 31.

MEXICO.

Latest Statistics.

BY REV. JOHN W. BUTLER.

Finding the statistics of our mission for 1880 so very encouraging, we venture to believe that the readers of the *Herald* will be interested to see them. They are as follows: Missionaries in the field, 15; missionaries of the W. F. M. S., 5; Mexican helpers, preachers and teachers, 29; total workers, 49; members in full connection, 337; members on probation, 398; total communicants, 735; average attendance on divine worship, 1,098; orphans (boys and girls), 66; day scholars, 544; Sunday-school scholars, 609; church edifices, 8; hired halls, 16; parsonages, 11; value of church property, including church edifices, parsonages, furniture, press and property of the W. F. M. S., \$110,505; collected for all purposes in Mexico in 1880, \$4,069.45.

These figures, we repeat, are very encouraging. In the case of the communicants we have an increase of 191 for the year. In the average attendance on Sunday worship we have an increase of 22; in the day scholars an increase of 77; and in the Sunday-school scholars, 113. In the value of church property we have an increase of \$16,105, of which the board at New York paid \$8,580.

But here is another important fact: I find that, from the establishment of the mission in Mexico to the end of 1880, the board has sent to Mexico \$253,614.14, Mexican silver. Now, if we leave off from the whole value of the church property that which belongs to the Woman's Foreign Missionary Society, it leaves the value of the parent board property in round numbers about \$100,000, or 40 per cent. of every dollar which the Society has ever invested in Mexico. Just think! two-fifths of all the money that the church has sent here is here-to-day in desirable headquarters and permanent church edifices; while a small army of workers, scores of orphans, and hundreds of school children have been sustained these past seven years. Can any mission of our church show a better record in this respect?

These figures certainly show the eminent wisdom of Bishops Haven and Simpson and Superintendent Butler, as well as those who here labored with

and after them in securing permanent homes and places of worship in different parts of the land. These churches and homes give a character to our work. The people believe that we come to stay and labor for their good.

A short time since, the missionary secretary of a sister church was on a visit here to their work. One day, in conversation, he remarked to the writer, "We have been in Mexico about as long as you, spent as much money as you in our work, and yet to-day I can find but about \$800 worth of church property in all Mexico."

We hope he may soon have more; we also hope that our own church may never depart from its own wise policy of the past.

Mexico City, Feb. 25.

LETTER FROM WASHINGTON.

Our city has undergone much political since my last letter, not only positively, but ecclesiastically. The preacher at the Foundry Church has gone to Baltimore, and a new man takes his place. It is not expected that the congregations will be crowded as during the last four years, but old Foundry is one of the substantial churches of the city, and is likely to get on as well as the majority of charges. Rev. John Lananah, its late pastor, is succeeded by Rev. W. F. Ward, Dr. Lananah succeeding him at Fayette Street Church, Baltimore.

The Baltimore Conference held its ninety-seventh annual session last month, in Martinsburg, West Va. Bishop Simpson presided, and the occasion was pleasant, having very little of a painful character to mar its pleasure. Rev. J. H. C. Dosh, the worthy secretary for many years, was re-elected, although very ill and confined to his bed, his former assistants attending to all the work. I may say that at this date Mr. Dosh is no better, but much worse, and his case is very dangerous. Three superannuated ministers died during the past year, but no men in the active work were called away, which is rather unusual in a Conference of over two hundred. Seven were admitted on trial, and a few retired from the active list because of sickness or inefficiency. The Conference has had among its members five Japanese missionaries (I mean natives) for three years, who are doing well, but whose names I could scarcely copy, much less pronounce.

There was one matter of much interest in the Conference, which is of rare occurrence in this country, but almost a daily event in England. The following is an exact copy of the statement of Rev. E. S. Fort, a member of the Conference, which was ordered to be placed on the Conference Journal. Mr. Fort was preacher on St. Mary's circuit at the time:—

"In September, 1880, George Callison, a member of the Methodist Episcopal Church in St. Mary's circuit, died. I was requested to officiate at the funeral. It was determined at the solicitation of his mother, to bury him in St. Mary's Cemetery, situated near St. Mary's Female Seminary. When the funeral procession reached the cemetery I was met by the Rev. Mr. Bannister, rector of St. Mary's Parish, Protestant Episcopal Church, who said, 'Mr. Fort, I will now take charge of the funeral.' I replied, 'Mr. Callison was a member of my church, also his wife and son. At the request of his aged mother, who desired him to be buried by the side of his father, we have brought him here for interment. Our law does not allow any but Episcopal ministers to read the burial service to the deceased. A member of the vestry said substantially the same thing. The mother of the deceased then said, 'Let us bury him here as he wished.' I replied, 'I will bury him as he wished, if you do that, I will read the service after you leave.' The widow here interposed and said, 'We will bury him at Ebenezer.' The family and friends then left the cemetery and proceeded to Ebenezer, about ten miles distant, and laid the remains of George Callison to rest."

It seems that after Rev. Mr. Bannister had been heard from, and gave his statement, the minds of the ministers underwent some change, and the report will not appear on the Minutes of the Conference. Still, the statement of Mr. Fort is correct in some respects. The subject has gone the rounds of the press, and been viewed from various standpoints. It will do no harm, however, and is likely to do no good.

At this Conference, which includes the District of Columbia, several changes were made in this city, as well as in Baltimore. The appointments have generally given satisfaction, but there is one exception, and that is in this city. Rev. Dr. J. S. Deale, one of the men of mark and long standing, was sent to Ryland chapel, a fine charge in South Washington, but it created great dissatisfaction; and after much unpleasant and painful feeling, a number of members left and organized a new church. Nearly all the official and leading members resigned, but some of them reflected on the matter and went back.

As I am telling you items of church news, I could refer to many pleasant recollections that ministers get from their new charges, which have been general here and in Baltimore. The Conference was able to report but little progress in members, and this city is not more than holding its own in this respect, notwithstanding Methodist Presidents for twelve years, and influences arising from that. But, except in membership, Methodism has made much progress—in wealth and influence.

Within the past few months a number of leading and influential Methodists have died in this section. In Baltimore city, Mr. Philip Hiss died in his 86th year. He was for over sixty years a leading member, and he and many of his family were associated with the old landmarks of Methodism. He was father of P. Hanson Hiss, and Wm. J. Hiss who married Bishop Ames' daughter—who is heiress of the Bishop's property. I might also refer to the names of Judge Emory and Mr. N. Cornelius, long and favorably known in Baltimore Methodism. The M. E. Church, South, laments the death of Prof. Benj. Arbogast, a leading minister, and president of the Valley Female College, Winchester, Va. He was a native of Virginia, a graduate of and at one time a teacher in Dickinson College, and afterward connected with several

colleges in the South, especially Virginia and Georgia.

Rev. Wilbur F. Watkins, formerly a Methodist preacher, and now rector of an Episcopal Church in his native city, Baltimore, has received a call to succeed Dr. Tynge, Jr., in New York, who resigns his charge. The salary offered is \$8,000. On next week the eighth annual convention of the Maryland State Temperance Alliance will be held in Baltimore. Hon. Neal Dow, Gov. of St. John of Kansas, and Mr. McClellan of Pittsburgh, Pa., will be among the speakers. This organization has got about half the State under its control, and is in a vigorous condition now. The weather has been unusually severe in this latitude up to the present.

April 7.

R. R.

NEW ENGLAND CONFERENCE.

EIGHTY-SECOND ANNUAL SESSION.

(Reported by REV. N. T. WHITAKER.)

[Continued.]

SATURDAY.

The morning session was opened at 8.30 o'clock by an interesting and profitable prayer-meeting under the direct supervision of Bishop Peck; and never since this order of conducting the opening devotional services has prevailed, having the service been more profitable and impressive.

At 9 o'clock the Bishop opened the business session of the Conference.

The records of the preceding session were read and approved.

The names of the following brethren in the local ranks were read, received favorable recommendation from their presiding elders and the committee on examination in their studies, and were, on motion, elected to the session of the Conference: Solomon E. Breen, Abner M. Osgood, Albert Freeman, Edgar E. Davidson, Samuel W. Cook, Frank T. Pomeroy, Alfred Woods, George M. Smiley, Ira G. Russ and James T. Allen.

Brother Lyman D. Bragg, as a local deacon, was by the Conference elected to elder's orders.

Another Augustin Palacios, a converted Roman Catholic priest in the mission work of the M. E. Church in Mexico, was, by vote, admitted into the Conference on trial, and his orders as elder were, on motion, recognized.

The following visiting brethren were introduced to the Conference by the Bishop: Rev. G. S. Lindsay, of the Maine Conference, Dr. Freeman, corresponding secretary of the Sunday School Union, Mr. Pond, agent of the Methodist, Dr. Spencer, of East Tennessee, and Dr. Buckley, editor of the *Christian Advocate*.

An able address by Dr. Buckley followed, which the Conference greatly enjoyed, and in which he set forth the policy of that important church interest. He was followed by an address from Dr. Freeman in the interests of the Tract Society of the M. E. Church.

The memorial services of the late Revs. A. D. Sargeant, C. Cushing, J. M. Merrill and Charles Noble were then appropriately observed; Rev. J. Cummings presiding, at the request of the Bishop. Rev. R. W. Allen presented and read a fitting tribute and obituary notice of Rev. A. D. Sargeant, and Rev. C. N. Smith of Cushing. Appropriate addresses were made by Revs. J. M. Merrill, J. Porter, the first in reference to Rev. M. Merrill, and the second respecting Rev. Charles Noble. The papers were adopted and placed on file. The services closed by the singing of the 131st hymn.

The Bishop then called for recommendations for elder's orders, and the following brethren were elected: Joseph H. Thompson, Levi W. Staples, J. Galbraith, Thomas C. Martin, G. H. Cheney, Austin H. Herrick, and E. Hitchcock.

The committees on the State of the Country and on Church Extension presented their reports, with suitable resolutions, which were, on motion, adopted and placed on file. Otto Anderson was received on trial into the Conference.

The following letter from the Conference Board of Trustees was presented, read to the Conference, and placed on file:—

Worcester, April 8, 1881.

The Trustees of the New England Conference hereby notify the Conference that the nominations of the Conference for filling the vacancy in the Board were received and considered at the meeting of the Trustees to-day; and that, on the 20th of March, 1881, the Trustees elected a trustee to fill the vacancy caused by the death of Brother A. D. Sargeant.

Signed, S. CUSHING, Secretary.

After giving the notices, the session closed with the benediction by Rev. L. B. Bates.

The anniversary of the Sunday School Union was held in Trinity Church at 2.30 p.m. Interesting addresses were made by Rev. S. L. Gracy and Dr. J. M. Freeman, corresponding secretary of the Sunday School Union, showing the importance, character and work of this great department of church work.

At 7.30 o'clock the anniversary of the Freedmen's Aid Society was held at Trinity Church. Dr. W. F. Mallen delivered an address in the interests of this important church work. During the past four years this society has expended \$266,000 in behalf of the freedmen. It has established six colleges which contain 400 students, 14 seminaries containing 1,200 students, and three theological schools, besides twelve schools for poor whites which have 1,300 students.

SUNDAY.

The various churches of Worcester and vicinity were supplied by the members of the Conference.

Bishop Peck delivered an eloquent sermon in Trinity Church from Rev. 21: 5, after which he was followed by Messrs. E. Breen, Abner M. Osgood, Albert Freeman, Edgar E. Davidson, Samuel W. Cook, Frank T. Pomeroy, Alfred Woods, George M. Smiley, Ira G. Russ, and James T. Allen.

In the afternoon, after an eloquent sermon by Rev. Dr. Fowler, Missionary Secretary of the M. E. Church, from Isaiah 28: 16, Bishop Peck, assisted by several elders, ordained as elders Elwin Hitchcock, Daniel Dorchester, Jr., Joseph H. Thompson, Levi W. Staples, John Galbraith, Thomas C. Martin, George H. Cheney, Austin H. Herrick, and Lyman D. Bragg.

In the evening, at 7.30 o'clock, missionary anniversaries were held at Trinity Church and Grace Church, where large and intelligent congregations listened with deep interest and profit to Rev. S. F. Jones, Dr. Charles Fowler, Dr. B. K. Peirce, Rev. C. D. Hills, and Dr. S. F. Upham.

MONDAY.

The Conference resumed its sessions at 8.30 on Monday morning with a prayer-meeting under the direction of Rev. J. R. Cushing.

At 9 o'clock the business session began, Rev. J. H. Twombly, D. D., at the request of the Bishop, occupying the chair.

The committees on the Bible Cause, Home Religion, Observance of the Sabbath, and Education presented and read their reports, with accompanying resolutions, which were adopted.

Pending the discussion of the report on education, interesting addresses were made by Rev. George M. Steele, D. D., principal of Wesleyan Academy at Wilbraham, Rev. George Prentice, D. D., professor in Wesleyan University, Middletown, Conn., Rev. W. F. Warren, D. D., President of Boston University, and Rev. D. P. Kiddle, D. D., corresponding secretary of the Board of Education of the M. E. Church, each setting forth the work, needs and prospects of the great educational interests which they represent.

The Conference voted to request the Bishop to appoint Rev. C. L. Eastman financial agent of Wesleyan Academy, and to assist him in raising the debt of \$20,000 under which the seminary has struggled for many years; passed resolutions recognizing the great liberality of G. I. Seney, esq., and the late W. H. Hollis, esq., in behalf of Wesleyan University; and appointed efficient committees to secure the endowment of professorships, one in Wesleyan and the other in Boston University. The collection for the New England Education Society was ordered for May next, and it was expressly voted that during this year and hereafter, until otherwise ordered, all moneys received from public collections in our churches for the cause of education shall be forwarded to the treasurer of the N. E. Education Society, except such as may be taken in Sunday-schools for the Children's Fund on Children's Day, which latter shall be sent to the treasurer of the Board of Education of the M. E. Church.

The committee of inquiry respecting Rev. J. W. Cole reported that they found nothing against him. Their report was accepted, and his character passed.

The following were received into Conference on trial: Frederick B. Graves, W. I. Haven, Abner M. Osgood, Geo. M. Smiley, Geo. S. Butters, George W. Coo, and Ira G. Ross.

Rev. J. R. Day was announced by the Bishop as transferred from the New Hampshire Conference.

Revs. J. Scott, W. C. High and W. D. Bridge were granted, at their own request, the relation of supernumeraries, and M. H. A. Evans a supernumerary relation, with an appointment.

Adjourned to meet at 2 p. m.

Rev. Joseph Cummings, at the request of the Bishop, presided during the earlier part of the afternoon session, and Rev. A. Sanderson conducted the devotional exercises.

A collection of \$45 was taken for Sister Parmenter, widow of a highly-esteemed Methodist minister.

Reports of committees on Sunday-schools, Book and Tract Causes, New England Historical Society, Boston Herald, State of the Church, Popular Amusements, Church Building and Church Debts, were read and adopted.

The committee on Conference Sessions reported the debt at the commencement of the session \$192. Received from the churches about \$1,300; average expenses, \$200 a day. A bureau of conference was organized for the next three years.

The examining committees for 1882 were announced by the Bishop, and his nominations for triers of appeals and the Conference Board of Church Extension; and his nominations were confirmed.

Rev. Samuel Jackson was appointed to preach the Conference missionary sermon in 1882; alternate, Rev. T. B. Smith.

The devotional exercises of the evening session were conducted by Rev. L. B. Bates. The committee on Statistics read their report, showing a healthy growth in all the churches and increased attention paid to Conference collections.

Bishop Peck, E. A. Manning, J. Cummings, Samuel Keller, Joshua G. V. Smith, and A. A. Wright were elected delegates to the National Temperance Convention to be held in Saratoga, June 21.

It was voted to form a Conference auxiliary to the Woman's Home Missionary Society.

Complementary resolutions were adopted respecting Bishop Peck as presiding officer; Rev. Dr. Upham, who is going to Madison, N. J., as professor of practical theology in Drew Theological Seminary; and Mr. McKoon, who is to be transferred to the Maine Conference; and the committee on Sessions.

It was voted to publish in the Minutes obituaries of Mrs. Annandale, and Nicholas, late wives of members of the Conference, and recently deceased.

The usual vote of thanks to the railroads for reduced rates to the trustees of the Trinity and Grace societies for the use of their churches, was passed; and after a fervent prayer by Dr. Upham, the appointments were read, and the Conference adjourned sine die.

Our Book Table.

Robert Carter & Brothers add to their list of wholesome fictions for young people, *ELECTA*, by Mrs. Nathaniel Conlin (Jennie M. Drinkwater)—a remarkably natural domestic tale, illustrating the comforting truth that God's providence is the richest inheritance of His people, and that, assured of this, they have nothing to fear while diligently going forward in the discharge of their daily duties.

From the same house we have, *OTTO'S WALLS*, by Mrs. A. M. Payne. This is a very impressive and touching recital of facts, often paralleled. It presents, in a vivid story, the earthly retributions of sin, and the terrible hierarchies that crime entails, even upon one who sincerely repents and seeks to live a righteous life after its commission. The volume will accomplish an excellent service in awakening proper sympathy and interest in behalf of those who seek to live a true life after having been once the subjects of public punishment for wrong doing. Many such are driven back into a life of crime for lack of this, and because every door to honest endeavor is closed against them.

James R. Osgood & Co. publish, in a very attractive form, the truly tale of Mrs. Frances Hodgson Burnett, which has been issued in late numbers of *Scribner's Monthly*. The story is a very pleasant one, and forms a well-worked-up picture of a good-natured and educated, independent daughter of a wealthy American mine owner, asserting her native independence and womanly personality in one of the stereotyped towns of England, where the social limitations were quite rigidly drawn. The picture is not offensive, like some of those of James, but is very natural and far from disagreeable. It is told with characteristic vigor, although one of the earlier stories of its author.

SPARKLING JEWELS FOR SUNDAY-SCHOOL CONCERTS, containing Twelve Complete Exercises, with Music, and Additional Poems. By Frank Sweet, who is also the publisher. 12mo, 100 pp. This is a very neatly-published volume, prepared for good kind for the children's exercises at Sunday-school concerts. There is a great call for such volumes, and this, doubtless, will find many patrons.

Thomas Y. Crowell & Co., New York, publish, in a stout octavo, the fourth of the series of Dr. Elton Foster's popular volumes of illustrations. This is the

second of the poetic series, and is entitled *CYCLOPEA OF POETRY*. Its crowded and handsomely-printed octavo pages are filled with University poems, selected with excellent taste from a very wide field of reading, founded upon Scripture texts, incidents, persons, or places. These are alphabetically arranged, for ready reference, and are thoroughly indexed as to titles, first lines, Scripture references and authors. Appended to the volume is an index of the whole series. These volumes of Dr. Foster are easily superior to any of their predecessors. The arrangement could hardly be improved, the material is abundant and well sifted, and altogether these four volumes—two in prose and two in poetry—are unsurpassed as treasures of illustration for Sunday-school teachers and pastors.

Lee & Shepard publish a fresh textbook in reading for high schools and seminaries. It is entitled *ADVANCED READINGS AND RECITATIONS*, by Austin B. Fletcher, A. M., LL. B., Professor of Rhetoric and English in the University of Law. It consists of well-chosen selections from leading modern writers, professional men and orators. It is intended to meet the wants of advanced classes, post-graduate students, and pupils. Its selections have been used in classes of oratory, and found well adapted for their purpose. It offers good selections for amateur readers at parlor and public performances. Price \$1.50.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, APRIL 21, 1881.

Last week was a gloomy one, in many respects. It was marked by storms upon sea and land. Seamen had perilsous times upon our coast, and thousands of people were driven from their homes in the valleys of our western rivers by the terribly swollen streams and by sweeping tornadoes. The sudden resuscitation, in various localities, of the small-pox—a disease that modern medical science has well-nigh suppressed in its epidemic form—and the fresh vigor given to pulmonary attacks by the blither atmosphere of the week, added to the general uncomfortableness. The dead-lock in Congress, the temporary paralysis upon the opening trade of spring, the solemn religious associations of the period—the memorial of the Master's final hours upon earth and the agonies of His passion and death—all served to make the week memorable for the heavy pall that hung over it. But it ended with sunshine, and was followed by Easter. God lives and loves when clouds and darkness surround His throne. Life follows death, and darkness makes the sunshine more glorious. Heaven seems brighter as we see it through our murky clouds.

"No chilling words, or poisonous breath,
Can reach that heavenly shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

We suppose the wise men at Washington see how it is; but it is difficult for the average mind to apprehend the greatness of the interest at stake, justifying the struggle against time and physical endurance, in the American Senate. Almost two months have been dissipated in discussions that seem of small import. Very important nominations affecting serious interests, as in the case of judges of the supreme and district courts of the United States, and a marshal at Washington, are held in abeyance. Possibly there is some good accomplished by these very personal debates, at times threatening to result in an act of violence. The ventilation of old personal records, the discussion of political conditions of the Southern States, the cultivation of the one former member of the Democratic party who has, for reasons of State policy, broken from his allegiance to its authority, may seem to promise some valuable national results in the future; but to the uninitiated it has very much the appearance of a struggle for a few offices, and an attempt to anticipate, by a few months, what will probably be the inevitable position of the party now controlling the government of the nation. The people are becoming impatient. It seems unworthy trifling. The business of the country should be first attended to; and then the matter of subordinate offices might receive such attention as their importance may justify. We do not think Southern senators have gained much honor in the discussion; and while forcible speeches have been made upon the Republican side of the house, no commanding or memorable exhibition of forensic power or patriotic statesmanship has been exhibited. Not one of the speeches will go into history or be hereafter declaimed by young America. Let us have rest!

It is impressive to note the interest that is felt in two old men in England, not only by the people of Great Britain, but by thoughtful men throughout Christendom. These two men represent two distinct lines of political action, one characterized by its noble ethical, as well as patriotic, character, the other by its audacity and accordance with the national instincts. One, the late premier of England, lies in a very low physical condition, his life momentarily in peril; the other is burdened with a weight of care that a man of threescore years and ten ought not to be called to endure. No persons of like public estimation and ability stand ready to take their places when Beaconsfield and Gladstone fall. Others will be thrust forward under the burdens, and the world will move on when these men are buried; but they have no peers rising up into the vision of the world outside the national boundaries. Beaconsfield, if he survives, will never hurry England forward again in the line of ambitious supremacy and national enlargement at any expense. His hour has struck. May the present great administrative leader in power have health and strength long enough to bring his country back again upon the

foundation of justice and righteousness at home and abroad! The prospect of his accomplishing this work, although the struggle will prove a severe one, looks brighter every day. A victory of justice has been gained in Africa and Asia. If the Irish problem should be effectually solved, the wearied prime minister might be permitted to retire to his tree-cutting and study of Homeric poetry until the rest of the grave becomes welcome to him.

[As we go to press the death of Earl Beaconsfield is announced.]

In a certain State "out West" there was a college in need of an endowment. It was an institution whose claims all the people acknowledged, and all wished it well. An agent was appointed to solicit funds. He was a man of both faith and fitness; a devout, earnest, diligent, and, withal, shrewd, brother, though somewhat eccentric. Visiting at one place, he called on a very well-to-do farmer, the owner and cultivator of five hundred acres of the most fertile prairie, a member of the church, a good man and hospitable, and not in any sense a stingy man, but one who did not like to give largely to outside enterprises. He didn't quite like the agent, whom he will call Brother Root, but he cordially received him and invited him to stay all night. After supper Brother Root opened his case, and invited his entertainer—whom we will call Brother Branch—to subscribe. The latter acknowledged the excellence of the cause and his interest in the institution, to which he had previously made a moderate contribution; but he was not in a condition to subscribe at present. He had, he said, "a little swamp land out of which he was trying to get a living; but taxes were high, his family was large, and the expenses of the church were heavy." He thought he must be excused. Brother Root sat and drank it all in with an air of innocent credulity, as though he were not fully aware of the somewhat opulent condition of his host. After the latter had concluded his statement, he pressed the matter no further, but soon after quietly said, "Well, Brother Branch, I think we had better have a short season of prayer before we retire. Will you please lead, and tell the Lord the same story you have told me?" But Brother Branch was hardly in a condition to respond. He told Brother Root he might pray if he wanted to, but he didn't feel like it himself!

The whole world are fast becoming neighbors. The same day the telegraph flashes news of the dreadful floods and their devastations, with loss of homes and means of subsistence, and of life also, in Dakota; and from the East, over Europe and under the Atlantic, its lightning gleam discloses the horrors of the earthquake in the Grecian Isles of Chios, which has destroyed a score of two towns, killed and maimed fifteen thousand and rendered forty thousand homeless. The government and private charity promptly moved to the relief of the sufferers in our Western river valleys; and our chief cities, with those of Europe, have moved simultaneously for the relief of the homeless and starving Greek islanders. The advance of science, inspired by the forces of Christianity, is drawing men closely together, while its benign faith is always teaching the sublime truth of a common Fatherhood, and that we all are brethren.

THE ANNUAL DISTRIBUTION.

It is an impressive moment when a Methodist bishop rises, at the close of a Conference, to read off the appointments of the year. Although this event occurs many times a year, in different portions of the country, and has occurred for a hundred years, the act has not lost its moral significance or public interest. It usually occurs in the presence of a crowded audience, hushed to absolute silence by the power and pathos of the scene. The most interested parties sit immediately before the arbiters of their fate with grave, and some of them with pale, faces. There are often persons present even more affected by the announcement that is about to be made than the ministers. The minister's wife sits in the gallery or the distant pew, and with a mellow eye and flushed face listens to the roll-call and the finally determined ministerial changes. Sometimes the tender woman becomes the noble and brave supporter of the hesitating and distrustful pastor, breathing into his ear words of devout courage and hope, and assuring him of the certain fulfillment of the divine promise of the Lord's presence and blessing. The weariness of the last year's work, the excitement of the closing pastoral services, the wearing effect of the five or six crowded days of Conference, all tend to depress the nervous energy, and to place the members in rather a bad physical condition to consider and adjust themselves to the new ecclesiastical relations. It is not so much a lack of grace, or of moral heroism, or of the spirit of consecration, that makes the minister, usually calm and sweet, sometimes a little, or a good deal, fretful and unreasonable at such an hour; but it is nervous prostration and the reaction of an overstrained body and brain. Every sensible bishop and presiding elder understands this, and sympathetic brethren "know how it is themselves."

But we ask no sympathy from our brethren of the so-called "permanent order." No serious harm is done. No

body is hurt. No manly rights are trampled upon. There is nothing harsh or arbitrary in this regular distribution of pastorates. No minister, with his family, is left starving for years, while candidating for a pulpit. No one hangs like a specter around some voluntary bureau, where is a weekly ministerial exchange, hoping to secure a possible Sabbath's supply and a few dollars' compensation. No church is left for years trying candidates, becoming backslidden and divided. No minister is summarily disposed of, irrespective of his own wishes. He is kindly conversed with; all the opportunities that are opened are spread before him. The churches where he may rather desire to go may be the ones that do not wish his gifts. His official chief is frank but generous with him. The best that can be done for him (better than he could do for himself if it depended upon his own efforts) is attempted and finally consummated. It may sometimes require a sacrifice of feeling and of comfort; it may be trying to his wife, and deprive his family of some desirable opportunities, to meet the allotted appointment; it may express from his eyes involuntary tears, and from his heart a manly sob; it may bring him to his knees and to earnest prayer; but, after all, it is a providential indication; he is shut up to it, as are his official superiors, who only desire for him the best conditions, and pray with him for divine direction. God evidently wills it, and if he accepts it as from the Master's hand, the heavenly benediction is sure. Sometimes the minister (not often; hardly one in our late Conference) cannot see the matter in this light. He feels himself oppressed of his brethren and crowded, beyond the necessities of the case; but not a dozen, in a body of as many thousands, fail of bending graciously to the cross and working out bravely the new spiritual problem. It rarely ever fails that the divine Providence is disclosed, in the most trying incidents, before the year has closed. Where there is a constant irritation and dissatisfaction on the part of a pastor with his allotments thus carefully made, it would seem that he should consider it an intimation that he had possibly mistaken some fleeting impression as a divine call to the ministry, and that he should look in some other direction where he may serve God in some form of manual labor or business.

There is also no abrupt and independent dealing with the churches. They are regularly visited by members of the distributing cabinet, who have everything personally, and as loyal lovers of the cause, at stake, to secure the highest efficiency in the local charges. There are always persistent, narrow, arrogant individuals in the churches who esteem their own judgment the criterion in the choice of a pastor. They are loud-talking and pestilent. It requires great wisdom, forbearance and devout piety to save a church from the overbearing insolence and persistence of such men. But with fair and godly Christians there is little difficulty in arranging the pastoral supply. No safer judgment, on the whole, could be relied upon than that of one who has the whole field in his eye and is personally familiar with the abilities and adaptations of the ministers. It is only fair that sacrifices should be mutual. If the ministers yield themselves to the demands of this very effective evangelizing system, the people ought to be willing to share with them in the incident sacrifices of personal predilections. The term is so short, and is limited without friction, so that a church cannot suffer seriously, if, for a year, a perfect adjustment has not been secured. The habit of seeking a peculiar gift, rendered necessary, as is supposed, by pecuniary or social considerations, has not, by any means, justified its wisdom by trial. Many a time a pastor, imported from the ends of the earth, has been wished back again to his former home before the first year has expired. There is always rich, although often unappreciated, talent close to us, which others can see better than ourselves. But it never happens that the frank and honest desires of a church are disregarded. They are patiently heard; the matter is fully opened before them; and all the possibilities of the case are attempted. It rarely occurs that any serious dissatisfaction meets the entrance of the new pastor upon his work.

We never knew a more grateful Conference than the last New England. There was little difficulty or friction in the arrangement of the appointments, and no complaint of moment followed the "reading off." The brethren are hurrying to their new homes. The courteous churches are preparing them kindly greetings and public receptions. There is a breath of the Spirit upon the body, and an intimation of an eminently spiritual year. It will be a great surprise to us if the new era does not open with gracious

revivals and continue with constant accessions to the churches. May the Lord, in His mercy, grant it!

THE RELIGIOUS COMPLEXION AND DRIFT OF HARVARD.

We had supposed that Harvard University, whatever its ancient religious or sectarian character, was a Unitarian institution at present. It would seem, however, judging at least from the exhibit or statistics of student membership recently published, that such is very far from being the case; that it is not only decidedly Trinitarian in its character, but Trinitarian of the most antique and conservative type. Who will not be surprised to learn that 28.8 per cent. of the students of this great school are Episcopalians, while only 17.6 per cent. are Unitarians? It appears, indeed, that the Orthodox Congregationalists have a far larger representation in the halls of Harvard than do the Unitarians, the proportion of the students professing that creed being 22.5 per cent. of the whole. Whether the descendants of the Endicotts and Mathers, who reprobated the Episcopalians quite as rigorously as the Baptists, Quakers, or Antinomians, will better enjoy seeing this institution of their founding and nursing becoming an Episcopalian rather than a Unitarian school, we are unable to say; but times have changed, and Puritanism and Episcopalianism have changed with them. Perhaps this large, overshadowing Episcopalian representation in the membership of the students of this University throws some light on the editorial statement of the Harvard *Echo* relative to the invitation lately extended by the corporation to Rev. Phillips Brooks, D. D., to fill the chair to be left vacant by the retirement of Dr. Peabody. "No other possible nomination," says the *Echo*, "could reflect so much credit on the corporation, and we feel that we express the unanimous sentiment of the college in saying that no man could be found who would so thoroughly command the respect and esteem of the entire body of students." Meantime we feel bound to say, that whatever the underlying motive leading to the tender of this important and influential position to Dr. Brooks, the selection is a good one, and that the approval of such a man, on the part of corporation and students, for such a place, not only reflects signal credit on all concerned, but must be regarded as a most significant and hopeful sign of the times. Dr. Huntington (Unitarian), on becoming Trinitarian, felt that he could no longer hold the post of preacher and pastor of Harvard University; but now the same institution, sustained by the unanimous wish of the great body of undergraduates and faculty, invite a Trinitarian Episcopalian to occupy the same pulpit vacated by Unitarian Huntington in order to become an Episcopalian.

Dr. Brooks, though Broad Church in his methods and sympathies, and setting forth a no very sharply defined system of theology, is yet positively evangelical and spiritual. It certainly cannot be but esteemed a great and hopeful gain to have, in many respects, the foremost evangelical preacher of New England—a man, meantime, who toils hand in hand with such Christian workers as Joseph Cook and D. L. Moody—occupying the pulpit of Harvard University. Still more hopeful and promising is the fact that such a preacher is unboundedly popular with the students of the college, of whatever denominational preference; so much so, indeed, that we are assured that whenever Dr. Brooks appears in the vicinity, whether to deliver a lecture or to preach a sermon, the seats of the hall or church are always crowded, and that at an early hour, with enthusiastic Harvard students. Candor constrains us to admit that probably sectarian preferences, whatever the proportion in the college of Episcopalian students, has had little, if anything, to do with this selection of a successor of the excellent and distinguished Dr. Peabody.

And this mention of Dr. Peabody suggests the remark that whatever the fears of many relative to the religious tendencies of Harvard—and there is too much reason to believe that, in times past, these tendencies for many decades have been strongly in the direction of unbelief—it cannot be denied that this institution has done what many other institutions of a similar grade have not—it has provided a preacher and pastor for the college. Not only so; it has provided good ones. Where is Dr. Huntington's superior, substantially a Trinitarian when a member of the Harvard faculty? And as it regards Dr. Peabody, is not the praise of this noble and devout preacher in all the churches? the orthodox, truly, vying with the liberals to do him honor. And now, as already stated, an effort is being made to obtain for this post

the services of one who is not only a great preacher and a godly man, but not even nominally of the faith Harvard University is supposed more particularly to represent. Certainly, it must be admitted, and we do cheerfully admit, that the corporators of this University have thus far evinced no disposition to antagonize evangelical Christianity, or to favor particularly the tenets of Unitarianism, in the choice of the religious teachers of the great school for whose conduct they are held responsible. If irreligion and infidelity actually flourish in their midst, as is sometimes alleged, this, it would seem, can hardly be the fault, or be put to the account, at least, of the college corporation.

In the meantime, in conclusion, we observe frankly that we are in a fair way to be convinced that we have thus far, at least in one regard, been laboring under a wrong impression in regard to the religious character of the great bulk of the students of this institution. We had hitherto supposed that the large proportion of these students were at least skeptical, or of no decided religious opinions, or even preferences. It would seem, however, that this was far from being a correct estimate, that, in fact, while agnostics, atheists, and non-sectarians altogether make only 13 per cent. of the student membership, there are not less than 60 per cent. of Trinitarians; and all this in the very bosom of this so-called, long-esteemed and still generally regarded, apostate University. We can but hope that in this large per cent. of evangelically-disposed and educated students, the bands of dissipated young men who visit our theatres, especially their most disgraceful performances, and hold their carnivals at Parker's, are not to be found. The preacher at Harvard has a very important and delicate office. He cannot easily become acquainted with this great body of young men and exercise a personal influence over the careless and tempted. It is all the more important that he should have exceptional personal power and magnetism in the pulpit, to draw them to his public ministrations, and by his persuasive eloquence and the divine grace win them to Christ and a better life. We heartily hope Dr. Brooks will accept the call. His present position is important, but another can fill it. We know of no man in the land so well adapted to the position of religious teacher at Harvard.

Editorial Items.

Last week, under its heavy clouds, but with sunshine in their hearts and faces, the members of Providence Conference gathered in the First Methodist E. Church, Fall River, for their forty-first annual session. The church is on Main Street, interrupting the line of stores only by a passage-way, and disclosing its presence, at a little distance, by its white spire. By availing itself of the valuable space in its front, in the erection of places of trade, it makes the world willingly pay a considerable annual tax towards its expenses. Its audience-room is large and cheerful, its vestries neat and commodious; its ladies' room, just "annexed," is a beautiful and convenient parlor with all the necessary apartments and appliances for modern church receptions. The Methodist churches of the city have all been placed in excellent order, and are not burdened with oppressive debts. The reports of the presiding elders disclosed a very general improvement throughout their districts in the material condition of the churches, and a large reduction of indebtedness. The era of inflation is over; the sober work of redeeming the promises of others is vigorously undertaken by the present sufferers; few new rash enterprises are now started, and an early and blessed hour of emancipation from peril and discouragement is rapidly approaching. There were no new features disclosed in the reports from the districts, but a general tone of encouragement in every department of the work. There have been few great revivals, but a progressive work throughout the year in nearly all the charges. It was a very significant and encouraging intimation that attendance upon class-meetings had increased; and a marked feature, that children's religious classes, under lady class-leaders, had been, in a number of instances, successfully inaugurated. The late disciplinary changes, admitting of the appointment of ladies to official positions, had been quite largely availed of, and the Conference has class-leaders, stewards, recording stewards even, and Sunday-school superintendents elected from among the sisters of the church. The change has been attended with the best results.

Bishop Peck holds his strength wonderfully, opening and moderating this session as vigorously as if he had come from home instead of his active services in Worcester. He manages to win both the love and respect of his brethren. Without the slightest apparent effort, he keeps the perfection of order in his Conferences. With admirable dignity and familiarity with the duties of his office, as he has for many years, Dr. Talbot still holds the delicate and important office of secretary, well supported by his assistants. This Conference debates more freely and generally than did the New England. Probably, at the late session, the fact that a projected period would more than exhaust the commissary fund, had its influence in limiting discussions. In the

Providence Conference everybody talks, young and old. The debates become a good university for young theologians and a fine school for forensic training. The public meetings and discourses were ably sustained, as will be seen by the full details of our correspondent. Dr. Rust and his helpful and attractive wife had a large space in the early days of the session, to set forth the strong claims of the freedmen and their children, and of the new movement among the Methodist women to organize a home missionary work in the necessitous portions of our own country—at the South, in Utah, and wherever the regeneration of the home is needed. These sisters do not propose a new claimant for another Sabbath collection, but to awaken sympathy among the women who have not taken hold of the foreign work, and are more disposed to work at home; and to inspire them to aid in the spiritual and social elevation of the poor and untrained mothers in portions of our work. Some of the best Christian workers among us have laid hold of this department of service with remarkable vigor. They do not wish to withdraw a hand or a penny from the foreign work, but to develop more hands and more money for both. The churches in Providence Conference have probably secured a more general organization of their lady members than any of our other Conferences, with few exceptions. The field is wide enough for the labors of all; and we have between five and six hundred thousand Methodist women, well-trained, and living themselves in a comfortable way, who ought to have something to do. If the church could only avail herself of their talents, service and substance, what an impression would be made upon the moral face of society!

Dr. Upham has reached his sixtieth year of active service, and is still in every sense effective. He has a circuit that grows so constantly, neither himself nor his presiding elder can define its boundaries. Long may he be preserved to the esteem and veneration of his brethren and to the work he loves! A number of the older ministers were not present to answer to their names. The evening shadows are drawing around them, but the morning will soon break! The Conference presents a young, fresh and very vigorous appearance. The debates are frank, earnest and effective. Like the New England Conference, its membership is large, and the difficulties of finding churches to accommodate it will doubtless increase. It is doubtful whether any church will again invite the New England Conference to enjoy its courtesies. They will cheerfully double the collections they take up for its entertainment rather than have the burden of supplying a week's board in their homes. We thank the excellent brethren for their kindness in listening to the editor of this paper, and also for their general interest in its prosperity.

The Wesleyan Church loses her foremost pulpit orator in the death of Rev. W. Morley Punshon, LL. D. It will take out of the programme of the approaching Ecumenical Council an attraction that the visitors from other lands, especially, will greatly regret. His reputation as a fervent, thoughtful and eloquent speaker has become world-wide. The announcement of his death came with terrible suddenness, flashed over the Atlantic cable, although his serious sickness had been previously noted, and his great depression upon the death of his very promising son was well understood. It was supposed, however, that he was improving, and had taken a tour with his family upon the Continent to confirm his returning strength. But he came back to yield up his life into the Master's hands, amid the universal regrets of the church of which he was a conspicuous ornament. He was born in Doncaster, England, in 1824, and fell in the prime of his life and intellectual ability. He early exhibited his remarkable power of descriptive eloquence, becoming a local preacher in 1840. He was a pupil of the Wesleyan College at Richmond, and soon after entering Conference became one of the most popular of the young preachers of England, drawing great crowds wherever his name was announced. He entered the lecturing field, his subjects being portraits of character and historical themes, exhibiting great brilliancy and wealth of illustrations. He won a remarkable reputation with his "Daniel," "Bunyan," "Wesley," "The Huguenots," etc. By his lectures, although at a severe draft upon his physical powers, he contributed \$50,000 to the Wesleyan Chapel fund. The death of his wife, leaving him with young children, for whose care no one seemed so well adapted as his sister, who had been a member of his family—a marriage to whom is still illegal under English law—occasioned his removal to Canada in 1868. His ministry in Toronto was eminently successful; the finest church edifice of the denomination in the Dominion remaining as a permanent monument of his success and vigor. A beautiful volume of his lectures and sermons, published in this city in 1873, bears on its cover a miniature outline of this elegant structure—the Metropolitan Methodist Church, Toronto; and as its frontispiece has a very finely-engraved and excellent likeness of the now departed and much lamented minister. Upon the death of his second wife he returned to England. In the interim he was a delegate to our General Conference at Brooklyn. No one who heard his address in the Academy of Music on that occasion will be likely to forget it; it was a marvelous exhibition of chastity, moving and melting eloquence. In 1874 Mr. Punshon was chosen president of the Wesleyan Conference; finding in the various occasions offered a large opportunity for the illustration of his remarkable pulpit and power. He was then elected a missionary secretary, which office he filled, with his usual ability, up to the hour of his falling health. Mr. Punshon was a representative Englishman,

somewhat abrupt and always positive. He did not seek to attract, by any studied social graces, those who fell into his company, but won, while in America, the respect of all who heard him speak, by the extraordinary abilities with which he was endowed. A great man has fallen in our Israel. Hardly a peer in the line of his special powers remains among his brethren to render his loss less an occasion of deep regret.

During the progress of a debate in the Providence Conference upon Mrs. Rust's new woman's home mission, which she is earnestly advocating, Dr. Church referred, in eloquent sentences, to the self-constituted and remarkable mission of Miss De Broen in Paris. This English lady really preceded Mr. and Mrs. McAll in their wonderful work among the most hopeless classes in Paris. It is remarkable that, at the same hour, so many diverse, but all devout and successful, agents should be inspired and sent into the evangelical work in this city. Miss De Broen was educated in that wonderful centre of Christian piety and consecrated service, the Midway home and chapel, London. She had lived with the devoted widow of the faithful Midway rector, Rev. Mr. Pennyfather. Speaking French like a native, she had labored with great success among the French emigrants in London. Invited by a friend to accompany her upon a missionary tour in the French provinces, she reached Paris just as the communistic mob had been shot down, and visited the cemetery of Père la Chaise as five hundred of them were buried in one long ditch. Their wives were frantic with agony. Miss De Broen went among them, comforting them with tender and sympathetic words. "I have lost all," said a sad woman. "O, no, you have not lost the love of God," whispered the weeping, kind-hearted, missionary sister. She won them by her tenderness. She saved them from despair and suicide. She secured, by contributions from England, aid for their starving families, and became so dear to them that they were ready—the most desperate of them—to hear her sweet hymns and Gospel messages. She went into Belleville—the most deplorable and dangerous part of the city, where even a soldier would not have ventured alone—and commenced her mission. She hired a room and engaged the women to sew; taught them letters and religion without charge, and soon secured the aid of Mr. McAll and others in the evangelizing work, which grew with astonishing rapidity upon her hands. Night schools, a medical hospital, sewing schools and Sabbath services were established. Friends from England and foreign visitors in Paris aided her in her work, until she was able to expend over \$10,000 a year in her various agencies. All this started from this one, earnest, consecrated, holy young woman. What a field for devout ambition opens before our Christian girls! The young men have felt this dispensation of the Gospel in our times, thrusting them out into uncultivated fields. It is now woman's hour. God is preparing her for it by opening wide the door of schools and universities, and the "woe is me" will soon follow the blessing!

Sincere regret is generally expressed that the health of Dr. Stephen H. Tyng, Jr., should render his resignation of the rectorship of the Church of the Holy Trinity, New York, necessary. He built it up from the beginning in a new and rapidly growing portion of the city; at first surrounded by the homes of the poor, but now in the heart of the best residences. It has a large suite of fine buildings, adapted to all forms of church work. Much progress has been made in relieving the church property from its heavy indebtedness, and at this hour the church was never in a more hopeful condition, spiritually and materially. The successor to Dr. Tyng, who will have a very delicate and responsible position, is a clergyman who has been contributed to the Episcopal Church from our own communion. He has a pronounced Methodist name—Rev. Wilbur Fisk Watkins. He was popular and useful in his charges as a Methodist preacher; a Concord student, we believe, and married into one of the substantial Methodist families—Schuerman Halstead's. He is a pleasant speaker, and has been an esteemed rector in the Episcopal Church in Baltimore. He has work enough now for the most devout ambition, and we wish him the widest success.

The trial of the Russian conspirators closed with their conviction and condemnation to hanging; and on Friday four men and one woman, amid thousands of spectators, met their fate. A temporary reprieve was granted to one of the women on account of her physical condition. The telegraphic despatches affirm the possible connection of the Duke Constantine, brother of the late Czar, and uncle of the present occupant of the throne, with the conspirators. A mine has been found, commencing under his palace and running toward the Winter palace. It had evidently been for a long time in construction. It opens up a sad chapter in the history of this royal family. Any social and civil convulsion is possible in such a condition of things. No human mind can forecast the early future of Russia. There will some time be a divesting of its throne of autocratic power; but whether it will be done comparatively peacefully as in England, or by social earthquakes as in France, remains undisclosed in the bosom of Providence.

The ladies of Mt. Bellingham M. E. Church gave a reception, on Monday afternoon and evening, April 25, on the occasion of the 25th anniversary of the marriage of their pastor, Rev. V. A. Cooper. The reception occurs at 135 Shurtleeff Street, Chelsea, from 3 to 10 P. M. It promises to be a delightful affair. Our hearty congratulations are proffered to our excellent friends, Rev. and Mrs. Cooper.

ZION'S HERALD

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All letters on business should be directed to

A. S. WOOD, Publisher,
36 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 12.

Another disastrous earthquake occurred at Chio yesterday.

Judge Soule, of the Supreme bench of this State, has resigned, and General Devens has been nominated for the vacancy.

The Secretary of the Treasury has issued a call for all the outstanding six per cent. bonds, and will either pay them in full, or extend them at 3-1/2 per cent. interest.

Thurlock Weed heads a subscription for the Chio sufferers with \$500.

Wednesday, April 13.

Secretary Windom's policy meets with favor among the Treasury officials and national banks.

President Garfield will deliver the address at the Yorktown centennial, in October.

Forty-five villages have been destroyed by the earthquakes in Chio.

The Tarcomans have captured a Russian stronghold and killed the entire garrison.

A fire at Wheeling, Va., yesterday destroyed property valued at \$100,000.

Hattie Duell, of Iowa City, Ia., died on Monday, after fasting forty seven days.

Jay Gould succeeds Thomas Scott as president of the Texas Pacific railway.

The late Amelia A. Cobb of New York bequeathed \$30,000 to various religious organizations.

Mrs. Fletcher, the spiritualistic humming who defrauded a London lady, was yesterday sentenced to one year's imprisonment.

Thursday, April 14.

Rev. Dr. Henry Darling, of Albany, has been elected president of Hamilton College.

Two students in Phillips Academy, twin brothers, attempted to rob the house of Abel Wilson, in North Andover, yesterday, and one of them was shot dead.

An outbreak of the Utes is anticipated by the settlers on the Uncompahgre agency.

It is said that 8,000 people were killed and 10,000 injured at Chio.

It is estimated that at least 7,000 people in Dakota have been driven from their homes by the flood.

Friday, April 15.

The Cincinnati street cars stopped running yesterday, the employees having struck for increased wages.

The Senate debate continues, with no prospect of settlement.

Heavy frosts are reported throughout the State of Texas, and much damage has been done to corn, cotton, fruits and vegetables.

The Harvard students have passed resolutions urging upon Rev. Phillips Brooks to accept the position tendered to him as successor of Dr. Peabody.

James O'Brien, alias Lindsay, one of the purgers in the Morey Chinese letter fraud case, was yesterday sentenced to eight years' imprisonment.

With a view of protecting American authors and publishers, Postmaster-General James Wilson issued an order declaring all publications issued in violation of copyright granted by the United States, unmarketable matter.

Saturday, April 16.

The Cincinnati horse-car employees are now all on a strike, and seventy miles of road lie idle.

The king of Abyssinia was lately killed in battle.

One female and four male nihilists were yesterday hanged in St. Petersburg for being connected with the assassination of the Czar.

The city of Rock Island, Ill., is partially submerged.

The government will issue army rations, clothing and supplies to the sufferers by the Dakota floods.

Sunday, April 17.

Several lives have been lost by a tornado in Arkansas.

The Basutos have been defeated in South Africa, with heavy loss.

Fifty thousand persons in Chio are homeless and destitute.

No male Russians between the ages of 10 and 18 years will be allowed to leave Russia without the permission of the government.

The powers have assented to the Greek note in reply to their proposals, and negotiations have been opened at Constantinople for the transfer of the ceded territory.

MAINE.

Saco.—Sunday, April 3, was a glorious day in Saco. Nineteen were baptized, and ten received into full communion. The sacrament was administered to more than a hundred rejoicing, believing souls. The Lord was with us in power. Since January, twenty-three have been received into the class, and ten have been received by letter. The attendance on class and social meetings has nearly doubled. Sunday-school and Sabbath attendance has increased one-third over the first or second year of the present pastorate. There have been raised for building and current expenses during the three years, \$15,000, besides about \$1,000 for a chapel on the Ferry road, which will soon be completed. This is a good field of labor. Saco is open for the coming man; may be the right man in the right place!

Some twenty or thirty friends of the pastor, Rev. L. H. Bean, under the lead of Mr. Abram Lord, made him a friendly call on a recent Monday evening. The evening passed very pleasantly. Mr. Bean was presented with the "Library of Universal Knowledge," and Mrs. Bean received an envelope which contained many pleasant reminders.

Ferry Village.—This village, as many of the Herald readers know, is situated on the eastern end of Cape Elizabeth, only five minutes by ferry from the Custom House in Portland. The Methodist church is the only one in the village, and the pastor can extend his visiting list to five hundred families. If he has time and disposition. Our three years' pastorate here has been as successful, perhaps as one ought to expect of an old man past the "dead line" of fifty years! Notwithstanding deaths and removals, our membership has increased one-third during the past three years, and more have been received into the church than during the twelve years preceding; and these new recruits are among the best workers in the church. The membership is now larger than at any previous time since the society was organized in 1852. The Sunday-school has increased in numbers from 200 to 300, and has raised within itself and expended for its library nearly \$200. The benevolent collections have been as freely given as heretofore, and the pastor's salary has been paid without using trustee funds as in times past. During the three years about a thousand dollars have been raised and expended in painting and repairing the church, putting in new carpets, stoves, and a new organ, and in paying up all the old floating debts. Powerful revival influences have fallen on the earnest workers from time to time, and many have professed faith in Christ. Nearly a score of these have been received into the church during the year, and others will be before Conference, while from thirty to forty will be left on probation to the tender and faithful watch-care of my successor. May God continue to bless this church and people, and the divine Presence come with the pastor who shall be appointed to this charge! He will meet the warm greetings of a loyal Methodist church.

S. F. W.

NEW HAMPSHIRE.

Concord.—It is due the careful, appreciative, but self-forgetful "glens" of New Hampshire Conference news, who has so often cheered our ministers and churches with a kindly and charitable mention of their work, to say that his weekly list of Herald items greatly prized by all who read that excellent paper in this region. Brother Hall has devoted himself very faithfully for two years to Baker Memorial Church in Concord, and with good results. The quarterly conference has been unanimous in its expressions of regret that a sense of duty has led him to ask for a change of appointment for next year.

Brother Bass has been equally faithful and useful at the First Church, Concord, for the same length of time. Though inclined to remain, he regards his duty as lying in another direction. These men deserve well of the churches, as do most Methodist ministers. The churches to which they go may safely be congratulated in advance. It will require good and able successors to fill their places at Concord.

Bethlehem.—In the union meetings now going on at Bethlehem, under the leadership of Rev. C. J. Fowler, about thirty souls have proved the power of Christ to forgive and save. Among the number are many of the most prominent and influential citizens. As might be expected, Brother Fowler is very unanimously and earnestly desired to remain as the Methodist pastor for the third year.

Plymouth.—Rev. J. H. Haines is closing a very pleasant and prosperous year at Plymouth.

Tilton.—Rev. M. M. Bailey recently baptized several candidates at Tilton. The attendance at the Sunday evening meetings has very largely increased. The pastor is much beloved by his people.

There is more strength restoring power in a 50 cent bottle of Parker's Glycerine Tonic than in a bushel of malt or a gallon of milk. As an appetizer, blood purifier and kidney corrector, there is nothing like it, and invalids find a wonderful invigorant for mind and body. See other column.

Faded or Gray Hair gradually recovers its youthful color and lustre by the use of Parker's Hair Balsam, an elegant dressing, admired for its purity and rich perfume.

"Point of Blessing," by G. R. Staples, is a very popular Sunday-school book; in some places it is the only book used in all the Sunday-schools. Superintendent can do well to get a sample copy. Address Central Book Concern, Chicago, Ill.

The same choice line of domestic and foreign carpets as heretofore, at moderate prices, may be found at Joel Goldthwait & Co., 169 Washington Street, by our prudent housewives.

Parents should remember that the A. S. T. Co. Black Tip upon children's shoes protects the shoe from wear as well as the metal tip, and is not objectionable in any way.

A NEW GRAND ORGAN, with 20 beautiful and useful stops, 10 full octaves of reeds. Before you buy get special offer for spring from March & Smith, No. 8 West Eleventh Street, New York.

PLANT BEAUTIFUL ROSES.—Spring has come again, and while all others of flowers are making up their lists of plants and vines and other pretty things to be put in the ground as soon as it is warm enough, we wish to speak a word for **Beautiful Roses**. Plant as many other flowers as possible, but don't forget to plant a bed of choice Everblooming Roses. They exceed all other flowers in beauty and fragrance, and the choicest varieties are now within the means of all. Among the many Floral Catalogues of which there are many, we know of none more entitled to confidence than the "New Guide to Rose Culture," published by the Dingle & Conard Company, Rose Growers, West Grove, Chester Co., Pa. It is finely illustrated, describes over 500 varieties of roses, and tells all about their culture and treatment. It is sent free on application. The Dingle & Conard Company have fifty large houses devoted to roses alone, and are the most extensive growers of roses in this country. They send roses safely by mail, post-paid, to all post-offices in the United States, and can always be depended on for reliable plants at reasonable prices. They have a national reputation for prompt and liberal dealing, and are said to give away more than fifty thousand roses a year in premiums to their customers.

ANTHRACITE WASTE BURNING LOCOMOTIVES.—The utilization of anthracite waste, of which there are hundreds of millions of tons around the mines and breakers in Pennsylvania, is a most desirable accomplishment, and the Globe Company's inventions will be of immense benefit to all railroads, greatly diminishing the cost of fuel. They have already refused the offer of one railroad in Pennsylvania for the exclusive use of their anthracite waste-burning patents on the engines of that line. Although that company offered ten per cent. annually on the entire capital of the Globe Company, the manager would not restrict the use to one railroad, but decided to build locomotives exactly in accordance with the Globe Company's plans and patents. These locomotives will not differ materially in

outward appearance from the general style in use, but be so constructed as to run with great economy and cleanliness to the advantage of all owning railroad stocks and the comfort and convenience of the traveling public. That the enterprise of the erection of the Globe Company's Locomotive Works will be exceedingly profitable, cannot be doubted, as the knowledge of the Globe Company's patents is extended. The stock, in the judgment of many, will exceed in dividends any ever paid by the American Sugar Company.—*Boston Journal*, April 2, 1881.

AN EXCELLENT OPPORTUNITY is offered investors to secure a safe and profitable investment in the six per cent. twenty-year bonds of the Cincinnati, Georgetown & Portsmouth Railroad, advertised in another column. These bonds are recommended by the daily press of Boston and Cincinnati as a first-class security.

Church Register.

HERALD CALENDAR.

CONFERENCE. PLACE. TIME. BISHOP.

New Hampshire, Claremont, April 20, Bowdoin.

Troy, Glen Falls, April 20, Wiley.

Bradford, April 20, Andrews.

Vermont, Portland, April 27, Peck.

Maine, Belfast, May 11, Harris.

POST-OFFICE ADDRESSES.

Rev. W. D. Bridge, State St., New Haven, Conn.

Rev. J. W. F. Scott, Pittston, Pa.

Rev. O. W. Scott, Pittston, Pa.

CHURCH AID SOCIETY.—There will be a meeting of the officers of the Church Aid Society in the Committee Room of Wesleyan Hall, on Monday, May 2, at 2 o'clock p. m. Let all applicants for aid be present. A full meeting of the board of officers is urgently requested.

F. FURBER, Sec'y.

THE GENERAL EXECUTIVE COMMITTEE OF THE W. F. M. SOCIETY OF THE M. E. CHURCH will convene for its twelfth annual session in the Delaware Avenue Church, Buffalo, N. Y., on Thursday, May 12, at 9 o'clock. Delegates from the various branches, returned missionaries, and any persons having special business with the Committee, and intending to be present, will please send, at the earliest moment, their names and address to Mrs. Rev. A. N. Fisher, 383 Jersey St., Buffalo, N. Y.

Mrs. W. B. SEIDMORE.

Corresponding Sec'y of the N. Y. Branch.

THE STEELING CAMP-MEETING will begin on Monday, Aug. 22, and close on Saturday, Aug. 27.

NOTICE.—The Presiding Elders of the Maine Conference will be together at Sunshine Lodge, April 26. Persons desiring to communicate with either of them will please direct their letters to Woodbury, N. C. MASON.

CHANGE OF TIME.—The new M. E. Church in Gorham, Me., will be dedicated to the worship of God on Thursday, April 21, at 2:30 p. m. Sermon by Rev. Bishop Jesse T. Peck. Ministerial and lay brethren are cordially invited to be present. Rev. J. W. Hamilton, of Boston, will lecture in the evening, at 7:30.

THOMAS TRIN, Pastor.

THE PREACHERS' AID COMMITTEE will meet in the Committee Room, Wesleyan Building, Boston, Monday, April 25, at 1:30 p. m. A full attendance is desired. The Committee are: C. N. Smith, Rev. W. Allen, W. F. Mallin, Wm. Butler, N. T. Whitaker, L. B. Bates, Z. A. Mudge, J. H. Mansfield, W. R. Clark, A. R. Kendig, F. J. Wagner, Wm. Silverthorne, A. A. Wright, and E. S. Best.

C. N. SMITH.

NEW ENGLAND CONFERENCES.—At the session of each is close at hand, pastors who would like to receive a statement of account before leaving, will please let me know, and it will be sent. Any who wish books at Conference, may secure them by letting me know in good season. I shall have with me some of the newest, as usual, but any specially desired, please mention.

March 17, St. JAMES P. MAGILL.

MAINE CONFERENCE.—The Committee of Examination on the Studies of the Fourth Year will meet at the vestry of Congress Street Church on Tuesday, April 26, at 2:30 p. m.

C. F. ALLEN.

Marriages.

At the parsonage in Auburn, April 11, by Rev. Charles Perkins, Frank J. Davis, of New York, to Miss Anna Smith, of Newton.

At the parsonage of the M. E. Church in New York, April 12, by Rev. S. C. Keeler, Edward S. Edmunds, of Frankfort, to Miss Helen Keeler, eldest daughter of the officiating clergyman.

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